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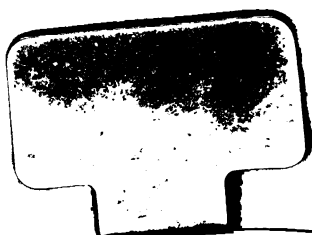
Lillingston.  
1838.

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38.

415.







AN  
EXPOSITION  
OF  
PART OF THE 24TH AND 25TH CHAPTERS OF  
ST MATTHEW :



TOGETHER WITH  
THE SIGNS OF CHRIST'S COMING WITH THE CLOUDS OF  
HEAVEN, THAT IS, THE GLORIOUS APPEARING OF THE GREAT  
GOD AND OUR SAVIOUR JESUS CHRIST.

BY  
I. W. LILLINGSTON, Esq.

LOCHALSH, NORTH BRITAIN.

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" And, while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel ;

" Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Acts, 1st Chapter, 10, 11.

" For the grace of God that bringeth salvation hath appeared to all men,

" Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ;

" Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ;

" Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

" These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

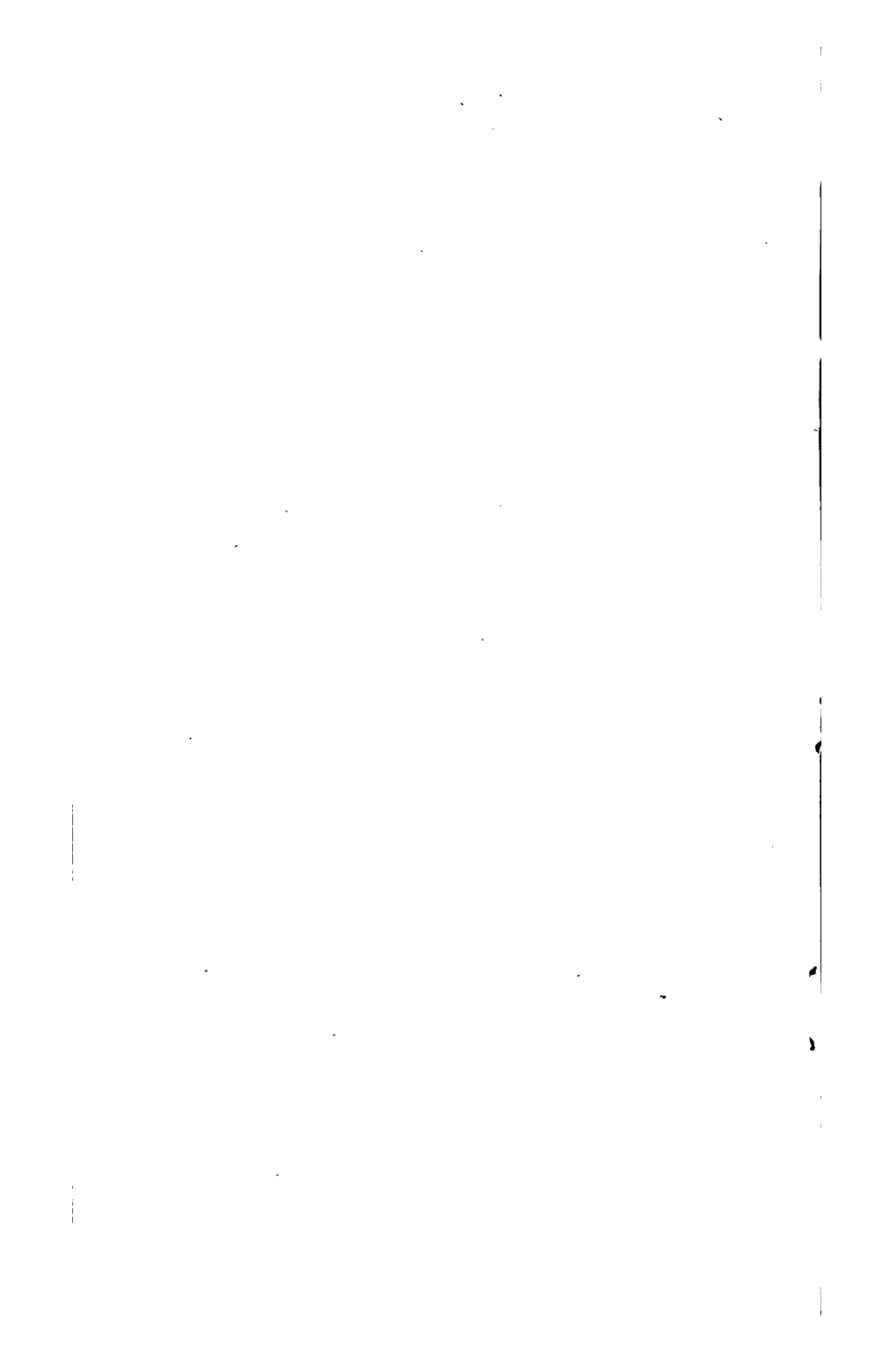
TITUS, 2d Chapter, 11-15.

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EDINBURGH :  
JOHN LINDSAY & CO., ST ANDREW STREET ;  
JAMES NISBET, LONDON ; DAVID BRYCE, GLASGOW ;  
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TO

ALL THEM THAT LOVE CHRIST'S APPEARING,

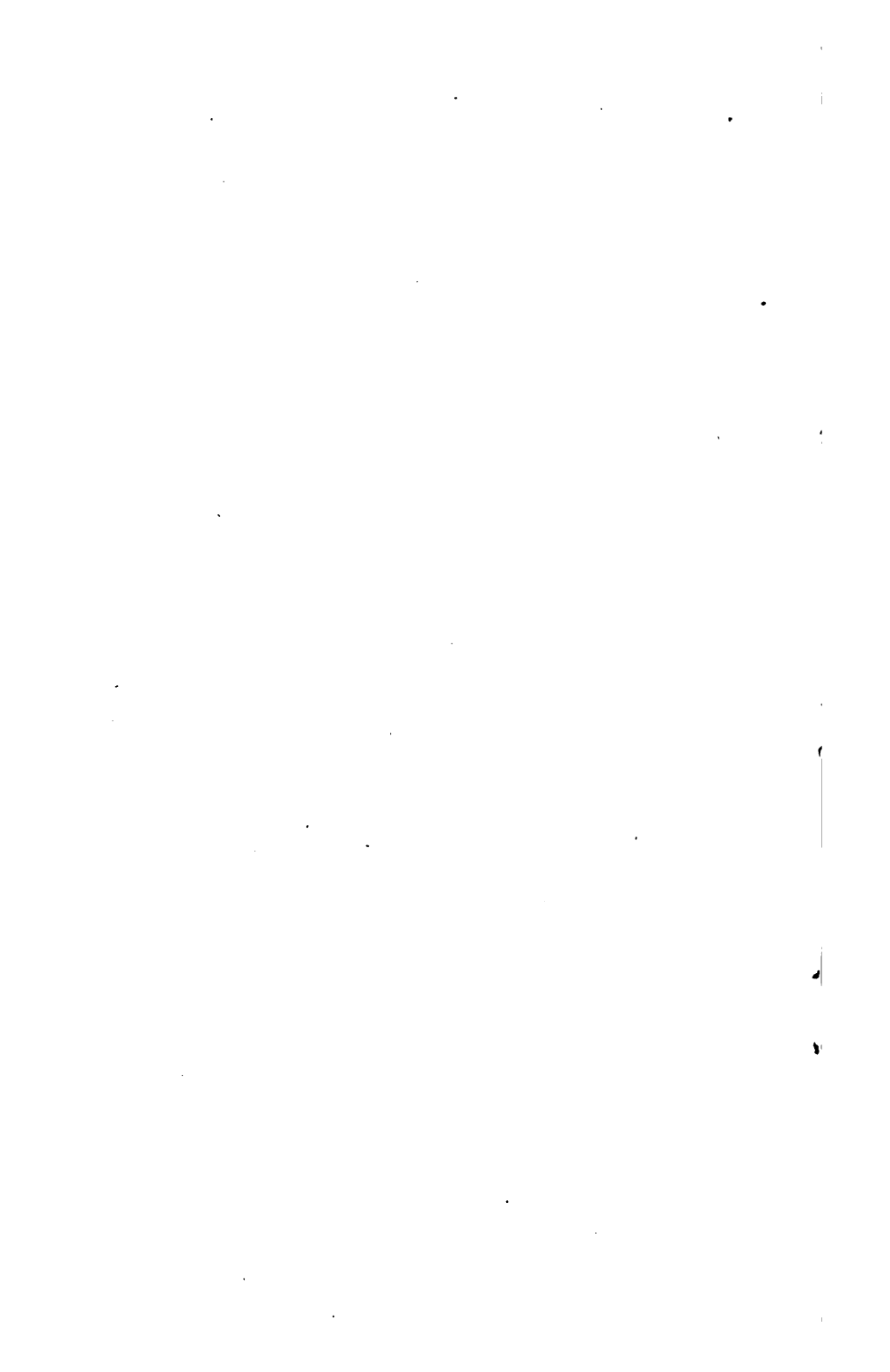
IS THIS TRACT

AFFECTIONATELY DEDICATED,

CONCERNING WHOM ST PAUL SAYS, IN THE 2D EPISTLE TO TIMOTHY,  
4TH CHAPTER AND 8TH VERSE,

*"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."*





## EXPOSITION.

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### ST MATTHEW, 24TH CHAPTER.

LET us observe, that in the 3d verse of this 24th chapter of St Matthew, the disciples asked our Lord two questions. The first

1 And Jesus went out, and departed from the temple: and his disciples came to him, for to shew him the buildings of the temple. was, "*When shall these things be?*" viz. the destruction of the temple, &c. The second question was, "*What shall be the sign of thy coming, and of the end of the world?*"

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of

Our Lord proceeds to answer these questions in succession; but first he gives a warning, which is clearly addressed, not merely to those then present, but to his church, through the various succeeding ages, to the time of his coming again. (Note A.)

This warning is contained in the 4th, and ten following verses, viz. to the end of the 14th; and he concludes it by saying, "*And this gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come.*" (Note B.)

We shall see afterwards, from the 30th verse, that though the gospel is preached for a witness to all nations, not one tribe of the earth

is converted at his coming, for he says, "*And then shall all the tribes of the earth mourn.*" If one tribe was converted, that tribe would rejoice.

Having given them this warning, he recurs to their two questions, and answers them in succession, giving also the intermediate history of his church, and warnings to it.

Their first question was, "*WHEN shall these things be ?*" (viz. the destruction of the temple and of Jerusalem, which he had just foretold); and he marks his answer by commencing it in a similar way (which is the common mode of speaking), both question and answer beginning with *When*. (See Note C.)

Our Lord says, "*When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet.*" Let us observe, that this "*when ye*" was not principally addressed to his disciples who were then present. But to his church, and to all who should belong to his church, and see the abomination of desolation stand in the holy place, this "*when ye*" was as much addressed, as it was to the disciples then present. Perhaps none of the apostles were at Jerusalem at the time the events here described took place. History informs us, that part of them had been previously put to death. And to understand this chapter aright, we should, throughout it, bear in mind, that "*no scripture is of any private interpretation,*" but that by it our Lord speaketh to us from heaven. See Hebrews xii. 25.

After warning his church to flee from Jeru-

Wars : see that ye be not troubled : for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilence, and earthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake.

10 And, then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judæa flee into the mountains :

17 Let him which is on the house-top not come down to take any thing out of his house :

18 Neither let him which is in the field re-

turn back to take his clothes.

19. And woe unto them that are with child, and to them that give suck, in those days !

20. But pray ye that your flight be not in the winter, neither on the sabbath-day :

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened.

salem on seeing the sign mentioned, he goes on to predict the great persecution of his church, to which she was to be exposed from that time to the time immediately preceding his coming again. See Daniel xi. 31st to the 35th verse inclusive.

The persecution of his church, first by Rome Pagan, and then by Rome Papal, partly described in Daniel vii. 21, as the war of the little horn against the saints ; and in Rev. xii. the persecution of the woman who brought forth the man-child by the great red dragon with seven heads and ten horns, and the war with the saints made by the beast with seven heads and ten horns, in Rev. xiii. 7, and by the two horned beasts, in the 15th and following verses.

Rome, Pagan and Papal, is used by Satan, the old serpent or dragon, to persecute the church. It is said, in Rev. xiii. 4, "*And they worshipped the dragon which gave power unto the beast ;*" and in verse 7th, it is said, "*And it was given unto him to make war with the saints, and to overcome them.*" See Rev. ch. 17. (Note D.)

See also Lord Cobham's speech. When examined before the powers of the persecuting Roman Church, he applied the tribulation mentioned in this prophecy of our Lord to the persecution of Christ's church by Rome Papal. (See Note E.)

In Rev. xviii. 24, it is said, "*In her*" (that is, Rome) "*was found the blood of prophets, and of saints, and of all that were slain upon the earth ;*" and she is represented, in the 3d verse of this same chapter, as sitting upon the beast with seven heads and ten horns.

Jerusalem formed, as it were, the head-quarters of the church, till the time of its siege by the Romans. It is said, in Acts vi. 7, "*The number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith ;*"

and the church seems to have enjoyed, upon the whole, great quietness there, with some few exceptions, after St Paul's conversion : but the great tribulation of the church commenced with their flight from Jerusalem.

Our Lord says, "*Pray ye that your flight be not in the winter, neither on the Sabbath day*" (observe here, that he addressed his church, for the flight was theirs, and theirs only, so far as we know); "*for then shall be great tribulation,*" &c. And this tribulation lasts down till the signs of his coming again appear; for he says, in the 29th verse, "*Immediately after the tribulation of those days shall the sun be darkened,*" &c. &c. But it says in the 22d verse, "*And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened.*" And it appears that the days of the great tribulation were shortened, as its intensity was mitigated, by the prevalence of the Reformation (see what is quoted in Note E, from Lord Cobham's speech before his judges); and it may mean, that, unless the days of this great tribulation had been so shortened, the knowledge of the gospel would have been washed out in a torrent of blood; but this was not permitted, for the sake of the elect, who were afterwards to hear and believe.

Our Lord then warns them against false Christs and false prophets; "*Wherefore, if they shall say unto you, Behold he is in the desert, go not forth*" (Note F); "*behold he is in the secret chambers, believe it not.*" The coming was not to be a merely spiritual one (therefore he warns them against such a mistaken belief), which might take place in the secret chambers, "*for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.*"

The 28th verse appears to be an answer to a question which is contained in St Luke's Gospel, 17th chap. 37th verse, but the answer

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not.

27 For as the light-

ning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For whosoever the carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

only is given here. In the 29th verse he states, "*Immediately after the tribulation of those days shall the sun be darkened,*" &c. &c.

Looking back to the 21st verse, we find that this tribulation commenced with the flight of his church from Jerusalem. The days of tribulation had, therefore, commenced when St John wrote the Revelation; see 1st chap. 9th verse. And the 10th verse of the 2d chapter shews that the tribulations of Christ's church are Satan's persecutions. (See Note G.)

The latter part of the great tribulation is the 1260 years' persecution of the church by Rome Papal; and immediately after their completion, the sun is darkened, &c. &c., the signs of Christ's coming take place, and *then* his coming. (Note H.) And Scripture, speaking of the son of perdition, viz. the Papacy, says, in 2 Thessal. ii. 8, "*Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming;*" so that the papacy prevails till this time arrives, and is not destroyed till Christ's coming; therefore, immediately after the tribulation, viz. at the end of the 1260 years (of the little horn's successful war, the same war mentioned in Rev. xiii. 7.),

the signs of Christ's coming here mentioned begin, viz. the darkening of the sun and moon, and falling of the stars: then Christ comes, in power and great glory, with the clouds of heaven, as described in the 30th and 31st verses, and his elect are caught up to meet him in the air, as is also described in 1 Thes. iv. 14th and following verses; and we see, from 1 Thess. v. 2, that this is the *day* of the *Lord*, which so cometh as a thief in the night.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree;

With regard to the signs of His coming, and

his coming, he says in the 32d, 33d, and 34th verses, "*Now learn a parable of the fig-tree : When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh ; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, (that is, to you who see all these things, viz. these signs), this generation shall not pass, till all these things be fulfilled.*" If we, then, see these signs, to us is this addressed by Christ, speaking to us from heaven, through the medium of the Scriptures,—"*Verily I say unto you, this generation shall not pass, till all these things be fulfilled,*"—for the *ye* and *you* must be the same persons addressed in both the 33d and 34th verses ; but let us remember that future events are present to the great I AM.

In St Luke xxi. 25, he says, "*And there shall be signs in the sun and in the moon,*" &c. &c. ; and, in the 28th verse, he says, addressing his church, "*And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh*—(that is, the redemption of the body, as it is said in Rom. viii. 23, "*And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, redemption of our body*") ; 31st verse, "*so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away, till all be fulfilled.*"

And in the 34th verse, "*And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares ; for as a snare shall it come on all them that dwell on the face of the WHOLE EARTH. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*" It is evident, then, from the

When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh :

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

28th verse,—“ *When ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh*”—(see Note I)—it is evident that these signs of Christ's coming shall be understood by some. It is also evident, from what is said in the 35th verse of the 21st chapter of St Luke, and what is said in the 38th and following verses of the 24th chapter of St Matthew,—“ *For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be,*”—that men in general will not understand the signs of his coming. People will be engaged in their ordinary occupations—see 40th verse, “ *Then shall two be in the field, the one shall be taken, and the other left; two women shall be grinding at the mill, the one shall be taken, and the other left.*” Therefore the darkening of the sun and moon, and falling of the stars, appear not to be literal, but symbolical, as they could not be following their ordinary occupations in the dark. (Note K.)

So we find it says in Joel, and in Acts ii. 19, 20,—“ *And I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.*” And in Rev. vi. 12, this time is also mentioned, and the time when it shall take place specified,—“ *And I beheld, when he had opened the sixth seal, and lo! there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.*”

We know that the language of the Revelation is symbolical; and it affords a key to the symbols used in other parts of Scripture. We find in Rev. 8th chapter, that the third part of the sun was smitten, and the third part of the moon, and the third



part of the stars ; and it is generally agreed, by the most able expositors, that this smiting of the third part of the sun, moon, and stars, took place previous to the conquests of the Saracens and Turks, as the fifth and sixth trumpets, in the 9th chapter of Revelations, seem clearly to describe their conquests. It also seems plain, from the general tenor of the Revelation, that this darkening of the third part of the sun, moon, and stars, spoken of in the 8th chapter, refers to the effects of disasters and invasions, with which the ruling powers of the Roman empire were afflicted. See what is said by Robert Fleming, in his Discourse concerning the Rise and Fall of the Papacy, written in 1701, one hundred and thirty-seven years ago, in which he says, " The fourth trumpet brings yet further desolations on Rome, by darkening its splendour and glory, represented by the eclipsing of the sun for a third part of it, and the moon and the stars also in like manner, by which we are to understand, no doubt, the decay of the imperial power."

He says also, speaking of the fourth vial, " The fourth vial now comes to be considered, and as this is poured out upon the sun of the Papal kingdom, so the effect of it, is men's being scorched or burned with fire." Again he says, speaking of this fourth vial, " That the sun, and other luminaries of heaven, are emblems of princes and kingdoms, as we took notice of before, therefore the pouring out of this vial upon the sun, must denote the humiliation of some eminent potentates of the Romish interest ; whose influence and countenance cherish and support the Papal cause " (Note L.) " There is ground to hope, that about the beginning of another century, things may again alter for the better, for I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen, and perhaps the French monarchy may begin to be considerably humbled about that time ; that whereas the present French king" (Louis the Fourteenth, then in the height of his power and glory) " takes the sun for his emblem, and this for his motto—*Nec pluribus*

*impar*,' he may at length, or rather his successors, and the monarchy itself, at least before the year 1794, be forced to acknowledge, that, in respect to neighbouring potentates, he is even *singulis impar*."

The French revolution has proved, that this interpretation of Fleming's, given ninety-three years before, was *so far* correct. Now let us observe, that he comes to this conclusion by interpreting the sun to mean the government of France. It is also important that we should remark, that he likewise predicted the time when this should take place, by calculating the 1260 days (that is, years of 360 days) to commence in 552, and terminate in 1793-94. He says, a few lines after the foregoing extract, "I find the Pope got a new foundation of exaltation, when Justinian, upon the conquest of Italy, left it in a great measure to the Pope's management, being willing to eclipse his own authority to advance that of this haughty prelate; now this being in the year 552, this, by the addition of 1260 years, reaches down to the year 1811, which, according to the prophetic account, is the year 1794." Events appear to have proved that Fleming was correct, *in the main*, with regard to this calculation: if the hours and minutes, as well as days, are nicely calculated, of the difference between the sidereal and the prophetic year, it will make the 1260 years, reckoned from 552, terminate about 1793.

But there are also other strong reasons for concluding, that the 1260 years did then end, that is, at the time of the French Revolution (see Note M), and also that the sun was a symbol of the government of France. We are told in Daniel, 2d and 7th chapters, that there are to be four great empires; and it is evident that the Roman empire is the fourth, and that it lasts, in its divided state, till the stone, cut out without hands, strikes the image upon its feet, as it is said in the 2d chapter, "*Until the time comes for giving the kingdom and dominion, and the greatness of the kingdom under the whole heaven, to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all*

*dominions shall serve and obey him ;*" as it says in the 7th chapter. Now the fourth empire was that which ruled over the kings of the earth, at the time of the birth of our Lord ; for it was decreed by Cæsar Augustus, the Roman emperor, that all the world should be taxed, see 2d chapter of St Luke : therefore it, viz. the Roman empire, does exist, and will exist till the time comes that the saints possess the kingdom, for it is now in its divided state, and remains in its divided state till it is destroyed.

The sun, then, if it represents a government, will, of course, represent the principal government in the divided Roman empire, the moon will represent the second, and the stars the minor governments. The French nation, then, as they call themselves "*La Grande Nation*," was the great power, the chief kingdom, in the divided Roman or Papal empire. At the time of the French revolution, Spain was the second, or moon, and the others were the minor powers, or stars. But at the time of the French revolution, when the 1260 years of Papal prevalency came to an end, when the great tribulation, that is, the persecution of the church, by Rome Pagan and Papal, was concluded, by the commencement of the taking away of her dominion, and the gradual destruction of her inquisitorial power, the sun, that is, the government of France, was darkened, as Burke on the French revolution expressed it, "The glory of Europe was extinguished for ever."

And since that time we have seen the government of Spain also darkened, and the minor governments of Europe were overthrown, and fell like a shower of falling stars. But in Joel, and in Acts ii. 20, we are told that the "*sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come.*" We have then not only seen the sun turned into darkness, but also Spain, the moon, turned into blood for these many years past, and it still remains in this predicament. As again repeated in Revelations vi. 12 and 13, "*And I beheld, when he had opened the sixth seal, and lo ! there was a great earthquake,*

*and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."* It appears, then, that we have seen the fulfilment of the signs mentioned in this 24th chapter of Matthew and 29th verse, "*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken,*" so that we have now to expect the fulfilment of the events predicted in the 30th and 31st verses.

*"And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from the one end of heaven to the other."*

And with regard to the signs of his coming here mentioned, and his coming, our Lord goes on to say in the 32d and following verses, "*Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh, so likewise when ye shall see all these things know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.*" Let us observe in this 33d verse he says to his Church, so likewise "*ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you*" (that is to you who see all these things), "*this generation shall not pass till all these things be fulfilled.*"

If we then have seen all these signs of his coming, to us is this addressed, "*Verily I say UNTO YOU, THIS generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.*" (Note N.)

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of

Our Lord then goes on to say, that the day

and hour of this, his coming, is not known but to the Father only. *"But of that day and hour knoweth no man, no, not the angels in heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left,"* that is, Christ's servant is caught up to meet him in the air, and the other who has not the oil in his vessel with his lamp is left.

Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40. Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

The wise virgins are evidently those who are ready, as it is said, Matthew xxiv. 44, *"Be ye also ready,"* and this readiness consists in their having the oil, and in their lamps burning.

The oil represents the Holy Spirit, 1 John ii. 20, *"But ye have an unction from the Holy One, and ye know all things."*

*"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him."* Compare with St John, xvi. 13, *"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall*

42 Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming ;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken ;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites ; there shall be weeping and gnashing of teeth.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them.

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him,

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil ; for our lamps have gone out.

9 But the wise answered, saying, Not so ; lest there be not enough

*hear that shall he speak : and he will shew you things to come."*

But as it is written, 1 Cor. ii. 9-16, "*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ."*

Rom. viii. 9-11, "*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness. But if the Spirit of him that raised up*

*Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*" And 23d verse, "*And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*" See also Rev. iv. 5, "*And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*" A lamp is used as an emblem of a church, because it is filled with oil, as the church is with the Holy Spirit, and oil is the symbol of the Spirit. See Rev. i. 20, "*The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches ; and the seven candlesticks*" (or properly lamps) *which thou sawest are the seven churches.*" And whenever a candlestick is mentioned in Scripture, let us remember that it means what we call lamp, as what we call candles were not used in those days.

When a lamp is made to burn, it is supplied with oil and lighted with fire. So John the Baptist, speaking under the influence of the Spirit, says of Christ, St Luke, iii. 16, "*He shall baptize you with the Holy Ghost and with fire.*" The Apostle says, Eph. v. 8, "*For ye were sometimes darkness, but now are ye light in the Lord ; walk as children of light, for the fruit of the Spirit is in all goodness, and righteousness, and truth.*" The light then represents the graces or fruits of the Spirit, and especially Christian love, the beauty of holiness, the fulfilling of the law. St Matt. v. 14, 15, 16, "*Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. Let your light so shine before men, that*

for us and you ; but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore ; for ye know neither the day nor the hour wherein the Son of man cometh.

*they may see your good works, and glorify your Father which is in heaven."*

Those wise virgins, then, who have their lamps burning are those who, having received the gift of the Holy Ghost, bring forth the fruits of the Spirit. See Galatians, v. 22-26, "*But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another.*" And they to whom God gives the earnest of the Spirit are those who, if they are alive and remain unto the coming of the Lord, shall have their mortality swallowed up in life. See 2 Cor. v. 4 and 6, "*For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.*" And they who sleep in Jesus are they who, while they dwell in the body, were sealed with the Holy Spirit of promise. Eph. i. 13, 14, "*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.*" They were sealed to the day of redemption, that is the redemption of the body, as we see in Romans viii. 23, already quoted, as also in Ephesians iv. 30, "*And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*" Such are members of Christ's mystical body, the Church, and are dead, buried, and risen with him. See Col. iii. 1-11, "*If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.*



*When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them. But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds ; and have put on the new man, which is renewed in knowledge after the image of him that created him : Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all."* See also the rest of the epistle. Our Lord exhorts us to ask for the Holy Spirit, and to ask for it with importunity. St Luke xi. 8, 9, 13. "*And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he asks a fish, will he for a fish give him a serpent ? Or if he ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask him ?"* See also what is said in Acts ii. 38, 39, "*Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."* And again in Romans viii. 9, "*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his."* And in St John iii. 5, 6, "*Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit,*

*he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."*

See what St John says in his first epistle, 1 John ii. 27, to the end of the 3d verse of the 3d chapter, "*But the anointing, which ye have received of him, abideth in you : and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him ; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God ! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God ; and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."* If we would have the Spirit we must go to Christ for it. St John vii. 37, 38, "*In the last, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified."* See also Acts ii. 32, 33, "*This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."*

We must go in faith, for it is said, 39th verse, "*This spake he of the Spirit, which they that believe on him should receive."* And in Hebrews xi. 6, it says, "*But without faith it is impossible to please him ; for he that cometh to God must believe that*

*he is, and that he is a rewarder of them that diligently seek him."*

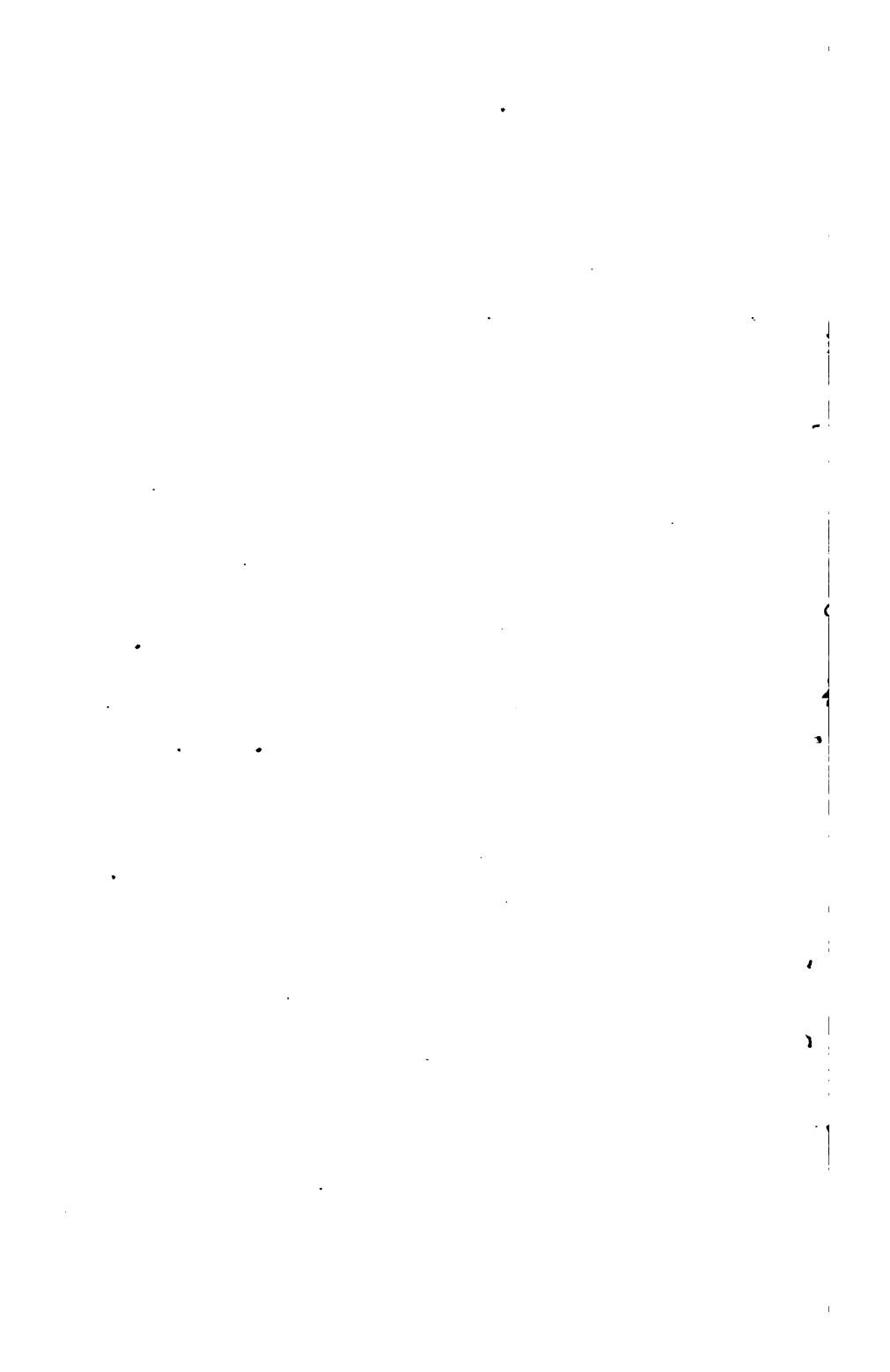
We must go to him in prayer, St Luke xi. 13, "*If ye then, being evil, know how to give good gifts unto your children ; how much more shall your heavenly Father give the Holy Spirit to them that ask him.*" And again, St Mark xi. 23, 24, "*For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*" And St John xiv. 13, 14, "*And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.*" And St Matthew xxi. 22, "*All things whatsoever ye shall ask in prayer, believing, ye shall receive.*"

And of faith it is said in Rom. x. 17, "*So then, faith cometh by hearing, and hearing by the word of God.*" Gal. iii. 2, "*This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith ?*" St John v. 39, "*Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.*" By them, Christ and his apostles preach. St Luke xvi. 31, "*And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.*" In Acts xvii. 11, 12, it is said, "*These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few.*"

And so it is written, 1 Cor. xv. 45 to the end, "*The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit that was not first which is spi-*

*ritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy ; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold I shew you a mystery : We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump ; (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."*

1 Thess. v. 23, 24, 25, "*And the very God of peace sanctify you wholly : and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it. Brethren, pray for us.*"



## APPENDIX.

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The signs of Christ's coming now apparent, are—

1st, The termination of the 1260 years, and of the great tribulation. See page 7 to 12, and Note M.

2d, The darkening of the sun, the moon not giving her light, and the stars falling from heaven, and the powers of the heavens being shaken. See pages 8 to 12, and Note L.

3d, The fulfilment of the 12th and 13th verses of the 6th chapter of Revelations, "*And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.*" See page 8 to 12, and Notes K and L. Let us observe that an earthquake, in symbolical language, means a revolution. See Wemyss' Key.

4th, The 25th and 26th verses of the 21st chapter of St Luke, "*And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.*"

The distress of nations here mentioned, well represents the state of things at various times since the French Revolution; and perhaps the pecuniary embarrassments of nations may be here also alluded to, which pecuniary embarrassments and perplexities have afflicted some of those who escaped the heavier visitations of blood and fire. The sea and the waves are symbols of people, multitudes, nations, and tongues, see Rev. xvii. 15; so that popular commotions and tumults are well described by the sea and the waves roaring. And we have seen popular excitements and tumults occasion men's hearts to fail them for fear, and for looking after those things which are coming on the earth, when they saw the powers of heaven shaken, that is, the power of rulers and governors, who are appointed by the God of heaven, shaken; for it is said in Romans xiii. 1, "*For there is no power but of God; the powers that be are ordained of God,*" &c.; see from

the 1st to the end of the 7th verse of the 13th chapter of Romans. And when these things take place, it is said in St Luke xxi. 27, "*And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.*"

5th, "*And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.*" See page 1, and Notes B and E.

6th, The attempt to establish Protestant Christian worship in the Hebrew tongue at Jerusalem. At the time when Queen Victoria was proclaimed, an English clergyman was sent out from England for this purpose. And we see here, that prophecy in the 102d Psalm fulfilled from the 13th verse to the end of the 20th, "*Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time is come. For thy servants take pleasure in thy stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; where the people are gathered together, and the kingdoms, to serve the Lord.*" Compare this with Zechariah xiv., where it is said, in the 4th verse, "*And his feet shall stand in that day upon the mount of Olives:*" and in the 5th verse, "*And the Lord my God shall come, and all the saints with thee.*" And this is evidently followed by the glorious time when the people are gathered together, and the nations, to serve the Lord; for it is said in the 17th verse, "*And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. And this shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.*"

See also the 3d chapter of Acts, 19th verse, "*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the time of restitution of all things, which God hath*

*spoken by the mouth of all his holy prophets since the world began."* As it says in the 67th Psalm, "*God be merciful to us, and bless us ; and cause his face to shine upon us. Selah. That thy way may be known upon earth, and thy saving health among all nations. Let the people praise thee, O God ; let all the people praise thee. O let the nations be glad, and sing for joy ; for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God, let all the people praise thee. Then shall the earth yield her increase ; and God, even our own God, shall bless us. God shall bless us ; and all the ends of the earth shall fear him.*" We see, then, that it is in the day of judgment, even when he shall judge the people righteously, and govern the nations upon earth, that the earth shall yield her increase, that all the ends of the earth shall fear him, and that his saving health shall be known among all nations. And the sign of the approach of all this blessedness is, as it is declared in the 102d Psalm, his servants taking pleasure in the stones of Zion, and favouring the dust thereof.

The drying up of the Euphrates (that is, the Turkish empire) mentioned under the 6th vial, is another sign of the approaching restoration of the Jews, and of Christ's coming, for he there says, "*Behold I come as a thief ;*" and both these signs taking place together, corroborate each other.

7th, The judgments poured forth upon the Papal nations ; which judgments are described in Revelations, 16th chapter, under the seven vials, which, we see from the 15th chapter, are the seven last plagues. The drying up of the Euphrates (that is, of the Turkish empire, as it has been for ages explained) proves that the sixth of these seven vials is being poured out ; and as they are declared to be the seven last plagues, we must clearly be very near the end. But it appears that Christ's coming to take his saints to himself, is in the time of this sixth vial ; and the seventh describes the judgments consequent and subsequent to his coming, viz. the second time of trouble, that mentioned in the 1st verse of the 12th chapter of Daniel. Christ comes as a thief in the night, at a time when they say peace and safety. This his coming is after the first tribulation, viz. the persecution of his church, called emphatically, The great tribulation, and at the commencement of the time of trouble mentioned in the 1st verse of the 12th of Daniel, when his people, that is, the Jews, shall be delivered : for at that time all the kindreds of the earth shall wail because of him.

8th, A time of apparent peace and safety, immediately following



the signs in the powers of the heavens, sun, moon, and stars, &c. mentioned in Joel, Matthew, Mark, Luke, Acts, and Revelations.

This time of peace and safety following the signs already mentioned, and affording great opportunities for preaching the gospel, accompanied, perhaps, in general by a tacit disregard to, or open rejection of it, by nations as nations, appears to be the last sign of the coming of the Lord; for it is said, 1 Thess. v. 2, 3, 4, "*For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.*"

## NOTES.

### Note A.

It is important that, in reading this chapter, we should bear in mind, that in it, as well as in other parts of Scripture, Christ is now speaking to his church from heaven.

So we find, in the 15th verse, he says, "*Whoso readeth, let him understand,*"—evidently addressing his church, and not only those who were present. This also shews that our Lord foresaw that this exhortation to understand was necessary, and should lead us to beware, lest we misunderstand his prophecy, as we shall certainly do, if we take it as addressed only to that generation, instead of taking it as addressed to his church, through every succeeding generation, from the time at which it was delivered, to the time of his coming again; and having parts of it addressed to each of these generations, according to the circumstances in which they should be placed. Some part of it is addressed to those who saw "*the beginning of sorrows,*" some part to those who saw the sign of the destruction of Jerusalem, some part to those who lived in the time of the "*great tribulation,*" viz. the persecution of Rome, Pagan and Papal, and a great part to those who shall see the signs of his coming again, following the end of the great tribulation, and to such especially is the latter part of this chapter and the beginning of the next addressed; and, as this is probably the very generation in which we live, "*whoso readeth, let him understand.*"

We find that the part of this prophecy which was addressed to his church, in that generation—when the signs of the destruction of Jeru-

saalem took place, was understood by them ; and they obeyed the injunction, fled to Pella, and escaped the coming destruction. And it is probable that to his church, in this generation, are the warnings and commands in the latter part of this chapter especially addressed : "*Watch, therefore, for ye know not what hour your Lord doth come. Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh.*" And again, in the 36th verse of the 21st chapter of St Luke, "*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*"

#### Note B.

This preaching of the gospel immediately before the end of the world, or of the age (<sup>αἰών</sup>\* being the Greek word translated *world* in the question) here mentioned, is also mentioned in Rev. xiv. 6, 7, "*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters.*" And it appears to synchronise (or agree in time) with the signs immediately preceding Christ's coming. While the great tribulation lasts, and the little horn makes war with and prevails against the saints, this general preaching of the gospel is hindered ; but when the 1260 days are ended, and the consumption of the power of the Papacy begins, her power to prevent the preaching of the gospel is gradually taken away, and the Bible is dispersed throughout the world. To whatever nation it is carried, Christ and his apostles by it preach the everlasting gospel, and say, "*Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven and earth, and the sea, and the fountains of waters,*" whether they receive and understand it or not, still the gospel of the kingdom is preached to them for a witness. The 14th verse of this same 14th chapter of Revelations describes Christ's coming, which follows this preaching of the gospel. Lest we should

\* The same word is translated age in the 26th verse of the 1st chapter of Colossians ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, "from ages and from generations;" and *world*, in English, is a word of wide meaning, as, the fashionable world, the political world; and what will become of the fashionable world, and what will become of the political world, when Christ comes?

expect a greater preaching than that intended by Scripture, let us observe what is said in the 19th chapter of Acts, 9th and 10th verses, concerning that preaching, by which "*all they that dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks.*" See also Hebrews, 12th chapter, the apostle, referring to all those of whom he had spoken in the 11th chapter, from Abel downwards, says, "*Wherefore, seeing we also are compassed about with so great a cloud of witnesses.*" See also what it says of Abel in Heb. xi. 4, "*And by it he, being dead, yet speaketh.*" See what is also said in Heb. xii. 24, 25, "*And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh : for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.*" Wherever, therefore, the New Testament is read, Christ speaks from heaven, and he and the evangelists and apostles reach the everlasting gospel, and say, "*Fear God, and give glory to him,*" &c.

#### Note C.

As the parallel passage in St Luke has it, 21st chapter 20th verse, "*And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto.*"

Psalms xvii. 13, "*Deliver my soul from the wicked, which is thy sword.*" The Roman army was used by the Lord as his sword.

#### Note D.

Rev. xvii. 18, "*And the woman which thou sawest is that great city which reigneth over the kings of the earth.*" The woman here is expressly declared to be Rome, for there was at that time no other great city which reigned over the kings of the earth.

See St Luke ii. 1, "*And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.*" Also St John xix. 15, last clause, "*The chief priests answered, We have no king but Cæsar.*"

## Note E.

“ The Lord Cobham said both Christ and his Apostles were accused of sedition making, yet were they most peaceable men. But Daniel and Christ prophesied that such a troublous time should come as hath not been yet since the world’s beginning ; and this prophecy is partly fulfilled in your days and doings, for many have ye slain already, and more will ye slay hereafter if God fulfil not his promise. Christ saith also, if those days of yours were not shortened, scarcely should any flesh be saved, therefore look for it justly for God will shorten your days.

“ Then a doctor of law, called Mr John Kemp, plucked out of his bosom a copy of the bill which they had afore sent him into the tower by the Archbishop’s counsel, thinking thereby to make shorter work with him ; for they were so amazed with his answers (not all unlike to them which disputed with Stephen) that they knew not well how to occupy the time, their wits and sophistry (as God would) so failed them that day.”—Fox’s Martyrology, or Acts and Monuments, published in London 1641, folio edition, 1st volume. 733d page, 1st line. Let it be remembered that there are two great tribulations spoken of in various passages of Scriptures, the one is described as being “ such as was not since the beginning of the world to this time, no, nor ever shall be ;” the other is described to be “ such as never was since there was a nation even to that same time.” The one is the tribulation spoken of in the 21st verse of this 24th chapter of Matthew, viz. the persecution of Christ’s Church by Rome, see also Daniel, vii. 21, also xi. 33, 34, 35 ; Matthew x. 21, to the end of the 25th, also 34th, 35th, and 36th verses ; St John xv. 20 ; xvi. 22-33 ; Rev. i. 9 ; ii. 10 ; iii. 10 ; vi. 9, 10, 11 ; xi. 3, and following verses ; xii. 7, and following verses to the end of the 17th ; xiii. 7-10, also xv. 16, 17 ; xvii. 6.

The other is the tribulation spoken of in Daniel xii. 1, 2, “ *And there shall be a time of trouble such as never was since there was a nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*”

This second tribulation or time of trouble is that which commences at Christ’s glorious appearing, mentioned in the 30th verse of this 24th chapter of Matthew, “ *And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and*

*they shall see the Son of man coming in the clouds of heaven with power and great glory."*

It is also mentioned in Rev. i. 7, "*Behold he cometh with clouds and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen.*"

It would appear that the treading of the wine-press of the wrath of God in Isaiah lxiii. 3, 4; Rev. xiv. 20; xix. 15: and the slaughter described in xix. 21, terminate this time of trouble. Also it appears likely that Isaiah xxiv. applies to it. Also the first part of the 14th chapter of Zechariah, also Zephaniah iii. 8, also Psalm ii. 9, and Rev. ii. 27.

And as this time of trouble is similar to that which took place when the world was destroyed by the flood in Noah's time (which was before there was a nation, as we hear of no nations till the time of Nimrod, and the building of Babel), so it would seem that it is not described in the same way with the other, that is the first tribulation, which is said to be such as was not since the BEGINNING of the world, even to that same time, that is, the persecution of the Church by Rome. It is probable that we now are in the interval between these two tribulations, the time in which they say peace and safety, immediately before the destruction cometh upon them. See 1 Thessal. v. 3, and this time when they shall say peace and safety is the time occupied by the great preaching of the gospel by the angel flying through the midst of heaven, and saying, Fear God, and give glory to him, for the hour of his judgment is come, &c. &c. Rev. xiv. 6, 7. This is the time when the signs of his coming are seen and understood by some.

#### Note F.

As to "false Christs," see Wolfe's Journal, and also history in various ages. As to "false prophets," the world has teemed with them. With regard to the passage, "Wherefore if they shall say unto you, Behold he is in the desert, go not forth," see the following extract from a letter of Dr ———, now living: "Now, what shall I say in reply to your inquiries about the German millenarians? Professor Young, in several publications which were extensively read on the Continent, had predicted that the millennium and personal reign would commence in the year 1818 or 1819, when he maintained the sixth thousand year of the world would end, and the seventh or sabbatical thousand commence. He had also intimated that our

Lord would appear in a country which he called Solyma, a second Paradise, surrounded by inaccessible mountains, which could only be entered by a strong pass easily defended. Into this country he would collect all his friends and preserve them in safety, while he was carrying destruction over all the earth besides. Solyma, according to him, is situated somewhere in the east. Those who believed the oracle determined to flee thither from the coming judgments; accordingly about 17,000 of them, chiefly from Wurtemberg and Bavaria, assembled, embarked with their all on the Danube, and arrived at the Quarantine on the Russian frontier. Here a kind of pest broke out among them and carried off some thousands. Arrived in Russia, they sent deputies to Alexander, who was in Moscow, requesting lands on the other side of the Caucasian mountains. He prayed them to be-think themselves and make up their minds to remain on the north of the Caucasus, where he would give them lands and could protect them. No! they must meet our Lord at his appearing. Well, he said, since you must go, I will give you lands on the south of the mountains, but I warn you I cannot afford you protection. About 5000 of them took warning and settled in the Crimea, Besarabia, and neighbouring provinces, and gave up all idea of Solyma. Other 5000 with their chiefs actually went beyond the Caucasus, and settled in five colonies in Georgia and in the Russian-Persian provinces. Here vast numbers were carried off by sickness, and a great many gave themselves up to immorality of every kind. Their leaders could no longer bear with their wicked practices, and left for Russia. Dr Henderson and myself met them in the heart of the mountains on their return in 1821. We had a good deal of conversation with them. They told us that if our Lord did not appear soon, it would be all over with his Church on earth. These men are now in Karan and Sarepta, completely cooled and cured of their folly. When in Georgia, I rode out and visited their colonies. I found them in a miserable state, the fever of the country in every house I entered. Disappointment marked on every countenance. They said our Lord had deceived them, had promised to come two or three years ago, and had broken his word and not appeared. When the war broke out between Persia and Russia, the Persians fell on three of their colonies and destroyed their property, and carried the people into slavery. Many of them have again returned to the colonies, but others have never been heard of; the women are likely in the harems of the Persians. Some excellent men from the Basle Missionary Society were sent to labour among them, and have been the means of converting many of them to Christ, and to rational Scriptural views of the pro-

pecies, and I hope God may yet, after having brought them through fire and water, make them a blessing to those countries. I have no doubt He intended to set them up as a warning to others."—Extract from a letter from Dr———

Our Lord says in the 26th verse, "*Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold he is in the secret chambers, believe it not.*" Here, then, is a warning which seems to be also given against false prophets or false interpreters of Scripture, for such we must suppose those to be who say such things, (for the full meaning of the term prophet see what is said concerning prophesying in 1 Corinthians, 14th chapter), and two deceptions likely to be propagated by these are here particularly referred to by our Lord. The one is exemplified in the case of the German Millenarians just quoted, who were led astray by Professor Young, the other, viz. if they shall say unto you, Behold, he is in the secret chambers, appears to point at those who teach that a spiritual coming is here meant, or one to each individual at death, for to both these does the expression in the secret chambers apply. (Observe it does not say secret CHAMBER, but secret CHAMBERS, as taking place in more than one at once, and this remark is also applicable to the coming described in the parable of the ten virgins, for the same coming is meant in both cases, as is evident from our Lord saying, "*Then shall the kingdom of heaven be likened unto ten virgins,*" that is, at the time of his coming spoken of immediately before).

To the first error of supposing him to be in the desert, our Lord's direction is "go not forth;" but to the other error of supposing his coming here mentioned to be a merely spiritual one, or one to each individual at death, he says, "believe it not," and then goes on to declare how widely different his coming will be to that expected by either of these two classes. And let us remember that the signs of this his coming, follow immediately upon the termination of the great tribulation, which commenced at the flight of his church from Jerusalem, and without the intervention of the glorious times which many are unwarrantably expecting to precede "the bridegroom's coming with power and great glory to take his elect, the bride, to himself," as described in the latter part of the 4th chapter of 1 Thessalonians, Rev. xiv. 14, 15, 16, and in the 30th and 31st verses of this 24th chapter of Matthew.

## Note G.

During the time of this great tribulation to the Church, our Lord observes in the parallel passage in St Luke, that "*there shall be great distress in the land,*" (I suppose Palestine), "*and wrath upon this people,*" (that is, the Jews); and he goes on to say in the 24th and 25th verses, "*And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory.*" But when the second tribulation comes the Jews are delivered. See Daniel xii. 1, 2, "*And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*" See Zachariah, 12th, 13th, and 14th chapters.

## Note H.

As we find in the 7th chapter of Daniel 21st and 22d verses, that the little horn (that is Rome Papal) makes war with the saints and prevails against them, "*until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.*" See Rev. xi. 15, "*There were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.*" In the 17th verse, thanks are given to God, "*because thou hast taken to thee thy great power and hast reigned, and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged,*" &c. &c. So that the destruction of the Papacy and the casting of the beast and false prophet into the lake of fire are at the commencement of the day of judgment, which begins at Christ's coming as a thief in the night, or a flash of lightning, when the resurrection of the dead in Christ, and the change of those of his Church who are alive and remain take place, and includes the marriage supper of the Lamb,



his coming with all his saints, Zecharias, 14th chapter, and Rev. 19th chapter. The pouring out of the judgments upon the earth, described in Isaiah 24th chapter, the gathering out of his kingdom all things that offend; the casting of the beast and false prophet into the lake of fire; the binding of Satan and casting him into the bottomless pit; the conversion and complete restoration of Judah and Israel; the thousand years of the reign of Christ and the saints; the coming in of the fulness of the Gentiles; the loosing of Satan after the end of the thousand years; his deception of the nations; their consequent destruction; the casting of the Devil into the lake of fire and brimstone, where the beast and the false prophet had been cast before the commencement of the thousand years; the flying away of earth and heaven before the face of Him, who is seen sitting on the great white throne; the dead, small and great, standing before God; the opening of the books and judgment of the dead out of those things that were written in them according to their works; the casting of death and hell into the lake of fire, "*and whosoever was not found written in the book of life was cast into the lake of fire.*" All these events take place in the day of judgment.

#### Note I.

This is another proof that he is addressing his church.

#### Note K.

See St Luke, xvii. 24 to 30, "*For as the lightning that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, and were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all. Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.*"

If the darkness was literal, they would not be buying and selling, planting, and building.

## Note L.

See Wemyss' Key to the Symbolical Language of Scripture, published in 1835.

*Light.* Lights or luminaries, signify ruling powers, because they shew the way, and consequently direct and govern men in their conduct, who otherwise would not know what to do or whither to go. See page 285.

Darkness of the sun, moon, and stars, is an induction to denote a general darkness, or deficiency in the government; as in Isaiah xiii. 10; Ezekiel xxxii. 7, above quoted, and Joel ii. 10-31. Page 122.

*Sun.* Sun, moon, and stars. Wherever the scene of government is laid, whether in the civil or ecclesiastical state, or in that of a single family; the sun, moon, and stars, when mentioned together, denote the different degrees of power, or governors in the same state. Page 427.

## Note M.

These 1260 days, or years, as is generally agreed (for proofs, see almost all the writers on prophecy), are the same with the time, times and a half mentioned in Revelations, 12th chapter, and in the 7th chapter of Daniel, 25th verse, and the forty and two months, and the one thousand two hundred and threescore days mentioned in Rev. xi. 5. All these times, therefore, refer to the time when the little horn (that is, the Papacy) makes war with the saints, and prevails against them. See Daniel vii. 20, and following verses. But as soon as the 1260 days are expired, the judgment sits, and "*they shall take away his dominion, to consume and destroy it unto the end.*"

The French Revolution found the Papal power prevalent in a large part of Continental Europe, and in other countries; but the effects of it have been to destroy the Inquisition, its great instrument of dominion, and weapon for warring against the saints in all countries, and to consume its power to a great extent throughout the world. See how it has been plundered of its riches and revenues in France, Spain, &c. &c.; see the Pope Bonaparte's prisoner; see its persecuting power so far humbled, that the Scriptures are now circulating through Papal countries,—a thing not permitted before the French Revolution; and let it be remembered, that wherever the Scriptures are spread, there Christ and his apostles, by them, preach the everlasting gospel.

But it is stated in Daniel vii. 25, 26, "*And he shall speak great words*

*against the Most High, and shall wear out the saints of the Most High, and think to change times and laws : and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away dominion, to consume and to destroy it unto the end."* Therefore, when the time, times and a half are completed, the consumption of the Papal power is to commence.

It appears that such a consumption did commence at the French Revolution ; also that the great power for warring against the saints was by it and its consequences taken away ; but the power of the Papacy prevails during the 1260 days, therefore the 1260 days are expired when the Papacy ceases to prevail. The vials are also the seven last plagues, and they contain the judgments by which the Papacy is overthrown ; therefore when their pouring out commences the 1260 days of the prevalence of the Papacy have expired, but the drying up of the Euphrates (that is, the Turkish Empire) has commenced, and as this is a work of the sixth vial, we are under the sixth vial, therefore the 1260 days have some time expired. See Mons. de Lamartine's speech in the French Chamber of Deputies, January 8, 1834 (quoted by the Rev. E. Bickersteth in his Sermons "on preparedness for the day of Christ,") which he ends by saying, "Turkey is perishing for want of Turks."

See also Christian Lady's Magazine for February 1834,

#### Note N.

In the parallel passage of St Luke, it is said in the 21st chapter and 31st, 32d, and 33d verses, "*So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away ; but my words shall not pass away.*"





